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INDIVIDUALITY.

Its Necessity and Opposition—Color
Values—National Characteristics
—Chromopathy.

Lecture by W. J. Colville, August 5th, 1904 at
Lily Dale, N. Y.

However valuable it may be to know that we are individuals, however necessary to live a distinctly individual life, it is even more necessary to understand the relation of the individual in the social organism. No individual lives to himself alone. No individual is born without the cooperation of other individuals. If then every girl must have a father, and every boy must have a mother, then there is not a person on earth who is not under some contribution to someone else. If this, then, is the order of nature, every living being, from the moment of birth, must be provided with a parent, some guardian, and it is impossible to imagine that anyone can stand forth stranded in the world, in the same magnificence as the Count of Monte Christo, and stand monarch of all he surveys.

It is friendly cooperation that makes life desirable. You could hardly picture a heaven where each one would be sovereign. You can enjoy your possessions with others. And so the very instinct of social affections, the love which the child bears toward the mother, and the love which the mother bears toward her child, and as we grow up the brotherly and sisterly love and relations become more and more intensely felt. School-mates and companions tend to enliven our affections, and as we grow older, we can well say that our friends are more to us than anything that position and wealth can supply. Take away your money, and leave you your friends, and you can be rich in these, even though you share the humblest abode, and partake of the simple bread and water from the spring.

The higher needs of human nature are all social, and when we rise to the spiritual plane we do not find ourselves in solitary magnificence in the universe, but as all the worlds are reconciled into systems, and every system shows that organization is the law of the universe, so it is that in federation and in solidarity that there can be happiness and blessedness.

While this is self-evidently true, it is also most necessary to enforce the idea that the individual has a value as an individual, and that the most perfect life is not when individuals are seemingly merged or fused into a sort of cosmic whole, but there every individual stands as a perfect individual harmoniously related with numberless companions. But to every electron and organization in the universe must be a perfect individual, and only upon its perfection as an individual, can the strength, solidarity and beauty and the strength of organization can this usefulness depend.

In Spiritualism we find two widely opposite tendencies—one toward intense individualism, and the other is toward compact organization. Some people declare that you can no more organize Spiritualism than you can organize air or sunshine. Others declare that you can organize Spiritualism, or rather individuals who have studied the philosophy of Spiritualism, and while you cannot organize Spiritualism so as to have all of Spiritualism within certain confines, there are many individuals who may be drawn together most beneficially into certain smaller federated assemblies.

These men and women who belong together may constitute something closely resembling what Emerson called a "circle." If, as Goethe says, certain souls are electric affinities, we must admit that every individual, as a perfect individual, has a place to occupy within the great universal temple. When the temple which typifies the perfect organization of humanity shall be erected, then every human being, as a perfect individual, will stand in his own place. Then there can be no competition, then there will be no top or bottom in the circle. If in the universal whole there is a place for all and a definite station for each then to be a perfect individual is to know one's relation to all other individuals, but not to stand aloof from the others, and not to feel that to develop individuality one is called upon to surrender individuality.

All social relations are essentially divine, and in the divine life every social instinct finds its origin, and takes its rise. There is no unity like the divine unity, because the divine unity is absolute, simple, invariable; but human unity is solidarity, the coming together of many individuals.

When we are told of the color values, that red will do what blue can't do, and blue will do what yellow can't do, but when red and blue are combined into the purple, they may be most helpful to the community. So it is when we have two people coming together for life like red and blue, the one supplies the deficiencies of the other. However beautiful one's voice may be when singing alone, harmony is always greater when singing in unison with others; however charming may be the single musical instrument, the full tone of the orchestra is more harmonious and sweeter than the tone of the violin or cornet alone. The work of many together is greater than one alone.

Individuality does not mean that you vilify or condemn practices in which you may not individually indulge, but it means that you acknowledge that you have a work to do in the world, and if we say that there are people who have come into this world as ministers or mediums, then they can only develop their individuality by exercising their mediumship. This is the purpose of their embodiment, otherwise they are not fulfilling their mission in this life.

The majority of people are no more prejudiced against Spiritualism than they are against any other "ism." If you have a reputation for harmonizing, for agreeing, people will come here. It is said that all the world loves a lover, because the lover sends out such a pleasant influence that everyone who comes into his atmosphere enjoys it. If you live as a harmonious individual then you are a light and you shine forth as a beacon upon an exalted hill. If we are to be a light unto the world we must be like unto light hosts. The light host must be neither too high nor too low. Thus you may make statements of truth too high or not high enough, beyond the capacity of certain people who may come to you. That is why in any spiritual ministrations there must be the gift of tongue, as you cannot more dispense with what you call the crudest and humblest phenomena with what you call the most sublime. As long as there is any necessity for elementary phenomena so long must it be given, and if every individual medium, if every individual worker simply say, "my work is important and I will do it," and if every individual values his work and is very determined to make the most of it then there

will soon be brought about that needed reform, not alone in the Spiritualistic ranks but everywhere else also, and there will no longer be any jealousy or envy because you can do something that others are not doing. When all work together and your work is needed, then you are perfect individuals.

There is another broader side to individuality—the individuality of nations. How absurd it is for one nation to fight against another nation. The characteristics of the Germans, of the French, are so widely distinct, that Teutonic and Gallic propensities need to be united and brought together into a grand union, but the world cannot get along with only the Frenchmen, the German, the Persian. The people in eastern Europe may develop wonderfully beautiful art, it may be their especial mission, and it is—to transfer to canvas the image and the beauty of the natural scene; but in Norway and Sweden the people have hardy, sturdy work to do, which the southern people cannot do. There is a contribution to philosophy which only the physical oriental man is capable of making, and there is a contribution to be made by the Occidental mind. When Booker T. Washington appears before the public of America as a Negro, and when a North American Indian addresses the Society for Ethical Culture, you will find that one Indian and one Negro have been able to stand before their white brethren. It is the individual man who is to be dealt with. If you have a Susan B. Anthony or a Lucretia Mott in your midst, you have women who can do great work. If a woman carves out a beautiful statue or produces grand music, it is the individual soul working through that woman's body that did the work. Who ought to care by whom the work is done; care for the work.

There is no glory in morality or immortality. If to tell a lie is wrong, to tell a truth is right. Do we not play with vice in our own families that we would scathingly abuse in society? And is it not because we deal so unfairly with each other that there is no standard? If there is no standard for all there is no standard for any. Evil is only a relative term. You are evil if you are contrasted with some one much better than yourself, and you are good when compared with those worse than you. When higher intelligences speak to you, relatively speaking, you are savage and barbaric. If you would see the life that is being lived on more highly developed orbit, you would be shocked by your own vulgarity; but were you to see the life that is being lived on a lower state of life, you would congratulate yourself on the higher intelligence which you possess. Don't deny the fact that there are those who are in the shadow. Send out to them all help, enlightenment, good-will, and remember that they cannot hurt you if you do them good. That is your protection and how you develop your aura, and then you can go out and down into the slums of our large cities, then you can associate with those who are ill, then you can go among the lepers without contracting their disease; you will be perfectly secure if you carry your light with you, your knowledge and the spiritual side of chromopathy with you—that higher inspiration which comes from the spheres above; you are a medium, and how good it is for those on a lower plane to be helped by you, how good for you to help them and to be helped in turn higher still. Thus the great good is ever extended and a chain of innu-

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SUMMER WANDERINGS.

Reminiscences of a Moses who was
not Lost in the Wilderness.

Multum in Parvo.

I have spent the most of the summer in traveling thru the Eastern and Middle States, in behalf of The Morris Pratt School. One part of my mission was to remove the unjust prejudice which had been created against the school by misrepresentation, and another part of my business was to raise means to carry on our work. The result had been a great change of sentiment with regard to the school and the obtaining of a little financial aid.

Help comes a little slowly, but about every Spiritualist now claims to be a friend of the school, and many promise financial aid about as soon as we get to where we do not need it.

Mrs. Clara L. Stewart was, at the last annual meeting of the M. P. I. A., made financial agent of the Association. In pursuit of her work she met me at several points. There were points where she could do better work, there were places where I could do better work, and places where we were both needed.

At every point prejudice gave way, and many who were heretofore uninterested are now manifesting a deep interest in our school. Some money was raised during the summer, and more promised in the future to assist the Morris Pratt School. Large bodies move slowly, but they move, and if we live long enough we shall see the Morris Pratt School the success it should be in point of the number of its students, and of finances. As an educational institution, the school is already a success; that point is admitted by all who have visited it and studied its methods.

Spiritualists are generally getting over the idea that the school is the personal property of any one, or even any dozen of persons. It is owned and managed by The Morris Pratt Institute Association, an institution of which every Spiritualist can be made a member on exactly the same conditions as those on which the present members obtained their places in the association. They are learning that the trio who have been accused of running things about as they pleased only differ from other members of the association by their almost, if not entire gratuitous work to keep the school alive—by their efforts to save it for Spiritualists of coming generations.

The places I have visited this summer, that is between June and October are Lily Dale, now called "The City of Light," and Buffalo, N. Y., Waverly, and Lake Pleasant, Mass., Maple Dell, Ohio, Chesterfield, Ind., Wapewoc, Wis., Waterloo, Ia., Minneapolis, Minn., and Onset, Mass.

Mrs. Stewart met me and worked at these places. Mrs. Hull was with me at Maple Dell and Chesterfield. At some of these camps on account of new rules adopted by the board of managers, we were not permitted to say anything about the school publicly nor to take any collections for any purpose whatever. There was not a place however, where personal friends did not assist in some manner. I am convinced that all that the Spiritualists now need to know of the school and its work, and the school will not only be fully supplied with students, many of them with their expenses fully paid by personal friends, but with means to fully carry out its program.

At Lily Dale the management

was very friendly to both Mrs. Stewart and myself. It also gave the school its full sympathy. We held an improvised meeting in Library Hall, at which my long time friend, W. H. Bach presided and spoke golden words for the school. Pres. H. D. Barrett, the presiding officer of the camp also told what he knew of the school, and gave it the right kind of a send-off. Others took part in the meeting, and a few became members of the M. P. I. A. I had a good and a welcome home with Bro. and Sr. Bach. There I renewed the acquaintance with A. F. Melchers, who has dropped into the place he belongs as assistant editor of THE SUNFLOWER.

From Lily Dale I went to Buffalo and delivered two lectures in the Spiritual Temple where I had delivered many very poor discourses in the past. It being the time of the church's vacation, and many of the members absent at camps and other places, a large audience was not to be expected. The notice of the meeting was very short, I believe only one day. Notwithstanding all of this I met many old friends and we had good meetings and raised a goodly sum for our school.

I stopped while in Buffalo with Mr. and Mrs. Willets, and their good mother, Mrs. Moore, 723 Prospect Ave.

From Buffalo I went to Onset, Mass., stopping several hours in Boston to meet the Banner of Light fraternity. I was glad to grasp the hands of the workers in the office of the Banner, and to learn from them that the grand old Banner of Light is re-ascending to the front as an exponent of Spiritualism—that the number of its readers is on the increase, and that its weekly visits are prized more and more as the weeks go by.

Mr. J. J. Morse the new editor of the Banner, from England, has always seemed to fit any place made for him, but as editor of the Banner of Light he and his work seem better adapted to each other than ever before.

I presume that from this time forward Mr. Morse may be counted upon to do duty as an American citizen.

Mr. Irving F. Symonds, as business manager, is working hard enough to make the Banner a great success in the future. The other workers with whom we talked in the office were Alonzo Danforth, the Lyceum worker, Mr. Geo. Ricker, whose mother was one of our best mediums and public workers nearly two score of years ago, Miss Freitas, who fills a responsible position in the office as book seller, office clerk and general worker.

From Boston I went, in company with Mrs. Stewart, to Onset. There through the courtesy of the officers of the camp we had a good meeting for the M. P. I. School, and a snug little sum of money was raised to assist us in our work. Mrs. Cora L. V. Richmond attended this meeting and spoke golden words for the school, and assisted in raising money for it. If the Onset meetings are not quite as large as in years gone by, it is partially because of so many other camps having come into existence, nearer Boston, and other cities from which Onset formerly drew its crowds. Dr. Geo. A. Fuller as chairman, at Onset, seems to be a permanent fixture. No better selection could be made.

From Onset I went to the beautiful mediums home at Waverly where I had a Sunday audience of fully three-hundred, and got a good collection for the Institute. Meetings are kept up in the lawn at the home every Sunday from the first of June

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DREAM VISIONS.

As in his dying moments man often sees or realizes more of the spiritual of nature than in active life, so he does during sleep—death's prototype—the effect being dreams.

That all do not dream is on account of heavy sleeping—the brain then being oblivious to the experiences of the spirit; though in many instances the soul or spirit also sleeps, as it does even after death of the body, consequent upon a very materialistic life.

But all light sleepers dream, except when the spirit has been wearied or the brain tired out by hard thinking during the day; or the soul enervated by worry, trials or grief.

THE FRED SPIRIT.

But the cause of dreams is due to the reflections of the generally wakeful spirit on the sleeping or restless (say passive) brain.

When the brain ceases to think,

the spirit is momentarily free, and becomes acutely sensitive to its immediate surroundings. In this freed state it either sees the spiritual of nature; its own causal or soul activity; or senses what is in the mental atmosphere concerning itself—such as the feelings or opinions of others.

In the first-named instance our spirit may not only see the dead, so-called, but may wander off or be carried off into unknown realms, which experiences are portrayed on the brain as dream visions, and which sometimes contain moral lessons or revelations.

In the second instance, where the spirit obtains a glimpse of itself, it may find a personal meaning in the vision—frequently an answer to a query on which it was vainly seeking light during its imprisoned state (the materially active condition.)

But in the third instance, where it senses the psychic atmosphere bearing on it, the spirit often receives warnings that may be profitable, in that it is then enabled to read the intentions of others—their adverse opinions (and good ones as well) and may act accordingly.

Now, a sudden awakening, consequent upon such a dream or causal reading, is most generally due to a friedly immortal who desires note to be taken of that dream or vision—to be analyzed for reasons beneficial to the dreamer. Some sensitives claim to be regularly guided by such dreams—whether meant as warnings against an undertaking or as a cue in its favor.

WAKING DREAMS.

But there are also waking dreams—superinduced by momentary abstractions, but which are usually disturbed by our own interference in trying to grasp them before completed, or by getting interested in them and thus putting them out by thinking. In so doing the spirit is drawn back into the body, and the dream ends.

But this abstraction can be practiced by ceasing to think as holding ones breath, and then noting the sensations experienced by the spirit body—at first perhaps, hardly perceptible, and usually put out by a return of brain consciousness, due to force of habit. But practice makes perfect, and in this exercise the spirit also learns how to control the body or to assert itself indepen-

dently of the same—such being one meaning of the phrase "mind controlling matter."

TRANCE.

Trance is this abstraction beyond the operator's control, while a happy medium between the two, is either like above or like a deep meditation with complete exterior consciousness to jot down experiences for future utilization.

INSPIRATION.

Inspiration and psychometric reading are waking dreams of this order, and may be practiced into a perfection that calls it into requisition at will or desire—a subject of interest being all that is needed to start them; for the projection of the spirit for this effect is like setting a wireless telegraphy in operation. The spirit vibration will find the cause it is seeking, if not too subtle to make connections—that is, too far beyond its own vibratory energy.

WAVES AND RAYS.

Sound waves have, for example, from 32 to 32,768 vibrations per second. At least, we may judge the material sense of hearing to be in accord with this, but may be equal in vibratory force with sensitiveness or clairvoyance.

Electric rays have from 1 to 34 billions vibrations per second; Light or heat rays about 1 quadrillion; X-rays from 500 quadrillions to 2 quintillions; and the Radium rays from 4 to 6 quintillions.

We imagine sensitiveness harmonizes with the Electric rays, considering that electricity is the agent that sensitizes matter and consequently all life evolving out of it. A man's spiritual vibration of touch or feeling may thus range from 1 to 34 billions—being sensitive in accordance therewith, and able to make connections with the spiritual of Nature (causation) comparably.

In like manner we may believe magnetic healing to possess the vibratory force of the Light and heat rays; clairvoyance that of the X-rays; psychometric reading that of the Radium rays—though beginning in sensitiveness, and ranging into Inspirational activity, whose limit is undoubtedly measureless.

THOUGHT-VIBRATIONS.

What vibration thought has, is perhaps beyond conjecture, and doubtless far beyond the measurements herein given. But it is also no doubt a fact that on Thought-Vibration depends the power of the individual to acquire knowledge (memorize) and to understand causal principles (Spiritual Truth.) And according to this he may obtain waking dreams or Inspiration—Dream-Visions direct from the Fount of Truth.

Religion taught that sickness was divine punishment which prayer could alleviate. Science took the other extreme, and drugged a man to death, trying to cure him. Spiritualism shows the true way, harmonizing science with religion, and neither turns the patient over to God nor the doctor. It cures him by nature's remedies—electricity (magnetism) and morality.

Much of what is called new thought is a sort of psychic materialism. Without the love-element there is no food for the soul of the student. Spiritualists may be credited with more reliance on other spirits than their own; but when the heart prompts to draw towards the portals where the voices echo, "We are coming tonight," what are we going to do about it?

Every one knows that only the shortsighted would endeavor to obtain a hearing from Reason while insinuating against another soul by way of contrast, because the means employed belittles the pleader so that no sympathy is aroused in his behalf. Thus we cannot magnify our cause by following up one of its truths by a dig at another's. The sting in the tail dwarfs the truth preceding.

Theosophy and Christian Science, while children of Spiritualism, are doing all they can to—call attention to the soul-nature of man and thereby exciting their curiosity to know more, when they come to the mother of the aforementioned cults. Oh yes, they are injuring us—nit!

If "false in one thing false in all," is consistent philosophy, how we should pity and mistrust society people.

Compliment ignorance on its wisdom and it is always ready to make a fool of itself.

SPIRITUAL COUNTERFEITS.

What some writers are pleased to term "Fraud in Spiritualism" should be changed to "Spiritualism defrauded." There is no more fraud in Spiritualism than there is in our Government whose bills are counterfeited. The fraud rests in the counterfeiters, who are not a part of the government, and the government is thereby defrauded, or the people are who represent it. So Spiritualism or its representatives are being defrauded by outsiders, who pass counterfeit phenomena on them for genuine.

Ignorant Africans, who were told of bad money being passed on citizens of the United States for good money, might conceive the idea of fraud in our government; but our citizens would only smile at their credulity. Thus intelligent Spiritualists smile at those who talk about fraud in Spiritualism.

There can be no fraud in Spiritualism. What is so denominated is simply not Spiritualism. It may be fraud AGAINST Spiritualism, and is on a par with that committed against a government by counterfeiting its money. Intelligent people should understand this; and also that those who advance themselves "famous," "marvellous," "world-renowned," "great," "best" and "only" are not our mediums, and do not represent Spiritualism. True spiritual mediums do not descend to the Fortunetelling Fraternity; nor assume titles or resort to scarehead advertising dodges. Who mistakes these undignified ways and means of attracting the investigator, for Spiritualism, is somewhat belated in modern thought.

Christianity had its money changers who swindled the unwary, and its lepers who betrayed their cause. So Spiritualism has its army-followers and hyenas who pose as sisters-of-mercy and brothers of the red-cross outside the gates of Spiritualism, ready to pounce upon the ignorant or those still in the infancy of spiritual investigation.

It is difficult to decide whether to pity or condemn those who do not know the difference.

OUR SAVIOR THE BALLOT.

If telling of something that cannot be demonstrated in Court is fraud, then all the preachers in the land are guilty. They tell of heaven and hell, a future life, a resurrection, and many other things far more difficult to prove than the claims of Modern Spiritualism. In fact they can not prove them at all, while Spiritualism can prove its teachings thru its mediums under proper conditions—such as needed by all science.

Astronomy needs a medium in the form of a telescope to prove that Jupiter has moons. Photography needs a dark room to develop negatives. Telegraphy needs a battery to transmit a message—all conditions thru which to prove their claims. What does the Church need as a medium to prove its claims? Simply faith, and money. Spiritualism displaces faith by knowledge. The money it cannot disregard. It is the only medium that will buy bread for its advocates just as it does for the priest and preacher. It is the only medium that can keep our societies afloat, just as it needs money to build and maintain Churches. It is therefore no wrong to need money, and that seems to be the main objection of the opposition. They say our mediums may exercise their gifts, but they must not take pay for it. But the judge who says this, takes a big salary from the people for saying it.

What inconsistency and shortsightedness. Is this perhaps another Christian virtue—Thou Shalt Not Covet—reversed or transformed into envy. We do not envy the judge or the preacher, whatever his salary. Thus we ask to be permitted to exist under similar conditions. If it is not granted, we must try to gain our rights by the ballot, and it can be done if Spiritualists would but open their eyes to opportunities, and vote only for those who are liberal enough to stand by Art. 1. U. S. Constitution in all that it implies.

Public opinion gauges the average of a cause by the intelligence or judgements and action of its advocates. It behooves us, therefore, to exercise wisdom in the matter of presenting our philosophy or phenomena to the public. Let it be quality rather than quantity.

X-RAYS.

Might is right to the brute sense only. The use of it among mortals exemplifies the brute sense still dominant.

"Spirits in prison," are those still in a materially active condition—whether of thought, impulse or feeling.

The "best" medium is she who can come in closest harmony with your spirits, and consequently give you the best tests. Everyone is therefore "best" to somebody.

The prejudiced heart seeks lower company to find sympathy just as the inebriate seeks it to find companionship.

A little charity adds lustre to all of life's affairs.

The cure of an ailment lies in the combat of the desire which caused the ailment.

All the eloquence about what should be done—whether expressed in black head lines or thundering voice—falls flat as long as the moving spirit of the same is indebted to a fellow mortal for hard earned labor or has not cleared his heart of the injustice cornered in it.

Excursion to New York City.

Via D. A. V. & P. R. R. and Lake Shore Ry., October 20th. Practically one fare for round trip. Tickets good going on forenoon and afternoon trains connecting at Dunkirk with through trains for New York, and good to return until October 29. Pullman Sleeping car will leave Titusville at 2:40 P. M., running through on Lake Shore's "New York Special," No. 44. See agents at once to secure sleeping car reservation and for full particulars.

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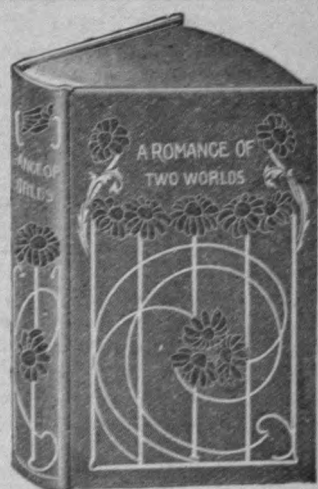
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LILY DALE NOTES.

CAMP JOTTINGS.

The City of Light still holds its own, though all kinds of weather have paid us their respects in turn. Their visiting cards read: Warm, Cold, Rain, Storm and Sunshine. But each painted a different hue on our forest leaves, and now what is enclosed in our limits has taken on a delicacy which reminds one of the forests depicted in the scenes made by spiritual artists. Below the trees in the parks lays a carpet of leaves that will serve to protect the roots and seeds of the spring flowers till the time of their rebirth into material life, when again they will cheer the hearts of those whose consciousness is sufficiently awakened to appreciate their coming. But there is one flower that will be kept blooming through the winter, endeavoring to cheer the hearts of all lovers of the spiritual; and that is THE SUNFLOWER, which we hope will be tenderly cared for by its friends in other communities, and see to it that its roots are kept watered by new subscribers—the life principle of a newspaper.

PICK-UPS.

Mr. and Mrs. Normann left for Minneapolis last Monday. Their home address is 2721 Elliott Ave.

Miss Keenan has also left Lily Dale to reside in Buffalo.

Postmaster, E. L. Griswold and wife were on an excursion trip to Niagara Falls last week. Mr. Griswold was in attendance at the Knight Templars tournament at this resort.

The Campbell Brothers have barred up their beautiful residence and returned to Atlantic City, where they are engaged in the jewelry trade. They have quite an extensive business there and employ a large number of clerks.

Of the summer campers still at Lily Dale last week, were F. Corden White, Mrs. Emma J. Huff, Mrs. Hardenburg, Mrs. Thompson, Superintendent Richards, Mr. and Mrs. Jacob Wright, Campbell Brothers (the latter, however left before the week's close.)

Mr. G. F. Kittredge, who has been employed in THE SUNFLOWER since its inception, has returned to his home at La Salle, near Niagara Falls, N. Y. He has not been very well for a time and will take a short season of rest.

The Fredonia Censor says: "Mr. and Mrs. White of the Leolyn returned Saturday from a three weeks trip to the Thousand Islands and different Canadian cities. Also, that Postmaster E. L. Griswold and wife of Lily Dale, and C. B. Putnam of Fredonia attended the K. T. tournament at Niagara Falls last week."

Sunday evening October 9th, the Spiritual Conference met at Miss Huntington's. The subject, "What constitutes a Spiritualist?" was discussed;—the opinion of the majority being that, anyone who accepts the fact of spirit return and communication must be classed as a Spiritualist; but all said that we should be striving to be more spiritual, that this was the lesson Spiritualism was bringing to the world. A poem was read by Mrs. Pratt called "Redemption," which brought out very nicely the idea of attention to duty, and spiritual growth, rather than attending seances for tests and pleasure, a poem was also read by Lee Morse called "My Task." The question decided upon for discussion at the next conference was "What is Love?" which will be held at Mrs. Nutting's on South St. All are invited to attend, and express their views and opinions.—LEE MORSE, Sec.

W. J. Colville, W. F. Peck and Mrs. Carrie Twing are engaged as speakers and F. Corden White will be the platform test medium at Lake Helen, Fla., camp next winter. Mr. White expects to be there about the 1st of December.

The gas burns! A delegation of THE SUNFLOWER visited the gas drilling plant Friday evening to witness the various processes gone thru in the search for gas. On two occasions after withdrawal of the drill the torch was applied to the open-

ing and the flame shot up some 10 or 12 feet, burning as long as permitted, giving forth a clear white light equal to the best artificially made gas. But the drilling will be continued until a larger lead is found—one that will supply all the needs of the neighboring towns. So far a depth of about 1200 feet has been reached.

This flow of gas was struck at a depth of 830 feet and is estimated at from 250,000 to 300,000 feet per day.

Miss Mabel Shook has been giving readings at Dr. Hyde's the past week, she was accompanied by her mother.

Mrs. M. J. Crilley, well known here as a summer resident, is reported ill at the hospital, in Allegheny, Pa.

Mrs. A. L. Pettengill has gone to Cleveland.

White Frost Saturday, Sunday and Monday morning.

Reply to Querist.

Question—If what is is right, why the Inquisition? Would education have prevented it, and were not the heads of government educated?

Answer.—No doubt many of the sufferers of the Inquisition would have done the same thing towards the others had they had the power. Thus it was as much right one way as the other, relatively considered, tho' wrong in the absolute because not spiritual. Education does not always spiritualize, as proved in this instance, and as shown today by the lawmaking fraternity and many others of booklearning. Bribery, injustice, partizanship, capital punishment, embezzlement, fraud, deception, malice, etc., are only substitutes of a milder type for past wrongdoings. Thus it may again be asked, if what is is right? Yes, as much right for theins as it would be for the outs, who are ready to do likewise under circumstances, tho' wrong in spirit. Perhaps it was right that the world should be kept in ignorance so long; for education often increases crime where selfishness, arrogance or carnality has active sway or governs mankind. It is a means of inventing subtler methods of swindling the innocent and dominating over the good. We know that trials and cares down the animal in man—spiritualize him or bring forth his higher qualities. Education is a boon in such soil, for it then invents according to its underlying principles, among which are the reforms in all departments of life, and everything else that is good. Thus morality was needed before education, tho' education also infuses morality. But it must be enthroned as a moral force to be able to do this. If educated rogues ruled the world there would be no reforms. Intemperance, vice and injustice would run riot. Thus what is is right under circumstances, or when the final aim is good.

Underground Lakes.

Subterranean lakes have been discovered in the district of Eucla, in Australia, according to the Revue Francaise. "These lakes, situated nine or ten meters below the surface, must contain a large quantity of potable water, which is a fact of considerable interest in the very arid region where these are found. If it is possible thus to procure water in sufficient quantity, new territories will be opened to cultivation and colonization. The discovery of the subterranean lakes also explains the fact that the several rivers of Central Australia sink into the earth and are lost. The water of these streams soaks thru the porous strata and forms the lakes in question. This discovery is analogous to those made in France and in various other parts of Europe by M. E. A. Martel, whose discoveries explain the sudden appearance of divers watercourses."—Translation made for The Literary Digest.

Alexander the Great began his world conquest by breaking a horse. We are told that this fulfilled the prophecy made by the oracle and indicated him as destined to wear the crown of Macedon. This famous charger was called Bucephalus and probably indicates a then famous breed of horses from Thessaly.

Inspiration is the thought or expression given by a spirit—intuition the realization of that thought. Thus we may know thru inspiration, but understand thru intuition.

KOMIKALITIES.

Jack and Jill went up the hill
To get a pail of water;
Jack fell down and broke his crown,
The widow married after.
—N. Y. Sun.

SUSPICIOUS GENEROSITY.

Tommie: "Don't you want some of these cakes, Tottie?"
Tottie: "What's the matter wiy 'em?"
—Chicago Examiner.

KEE WALTON'S PRAYER.

I crave dear Lord,
No boundless board
Nor jewels fine,
Nor lands, nor kine,
Nor treasures heaps of anything.
Let but a little hut be mine
Where at the hearthstone I may hear
The cricket sing
And have the shine
Of one glad woman's eyes to make
For my poor sake,
One simple home a place divine.
Just the wee cot—the cricket's chrr—
Love and the smiling face of her!
—J. W. Riley

"Hist!" whispered the politician's wife in the dead of night, "there are robbers in the house!"
"Yes," replied the politician, sleepily, "and in the Senate, too. But why should that worry you?"
—Philadelphia Press.

Hokey—Oh, I never eat meat, but nuts in plenty.

Pokey—Is that a "missing link" inheritance.

Why we Suffer.

We cannot make selfish use of a brother man without having to pay for it at some future time—if but in the dispensation of vital force, drawn from us by the one whom we owe. Many suffer from loss of vitality or soul force, though no material cause can be assigned for it. If they would but look back and compare their doings with the higher sense of justice, they would see the cause of their troubles. Robbing others of their just dues, or imposing on them as is punishable in spirit or by natural law as burglary is by common law. The only offset is to do love acts enough to neutralize the suffering.

Concentrated Wisdom.

A proper degree of secrecy is necessary to a dignified manner. Do not let enthusiasm unbar the heart to the gaze of the callous and unsympathizing strangers.

Love of nature and delight in the multifarious creations of God, promote health and happiness.
It is not unmanly to shed a tear in the hour of sorrow. The eye of the miser is as dry as his crust of bread.

He who is strong in the knowledge of his right conduct, can laugh at the baubles of wealth.

A contented mind in a cabin, is better than a guilty conscience in a palace.

LEWIS R. HILLIER.

Personals.

Dr. E. D. Babbitt has removed to Rochester, N. Y. Address, Academy of Sciences, 62 East Avenue.

G. W. Kates will be located at 35 School St., Lynn, Mass., till 27th, of November.

G. H. Brooks will be in Baltimore till end of December. Address 636 N. Carrollton avenue.

Go to New York.

On Excursion via D. A. V. & P. R. R. and Lake Shore Ry., October 20. Tickets at very low rates.

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There is no objection to making a religion of Spiritualism, but there is to making a religion of mediumship, either by accepting the teachings of one as the whole truth or by worshipping individualities as gods. All men become gods as they learn the truth about Spiritualism, but those who set themselves up as such prove their ignorance of a subject they profess to teach.

He who preaches abnegation on a full stomach has an easy digestion.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1 No. 2	IN EFFECT JUNE 19, 1904.	No. 2 No. 1
A. M. P. M.	Dunkirk	A. M. P. M.
7:55 8:05	Fredonia	8:20 8:30
8:05 8:15	Lake	8:30 8:40
8:15 8:25	Lily Dale	8:40 8:50
8:25 8:35	Canadaga	8:50 9:00
8:35 8:45	Moore	9:00 9:10
8:45 8:55	Wichardville	9:10 9:20
8:55 9:05	Gerry	9:20 9:30
9:05 9:15	Falconer	9:30 9:40
9:15 9:25	Jamestown	9:40 9:50
9:25 9:35	Falconer Junction	9:50 10:00
9:35 9:45	Warren	10:00 10:10
9:45 9:55	Titusville	10:10 10:20
A. M. P. M.		A. M. P. M.

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 8:14; Lily Dale, 9:52; arrive Dunkirk, 10:25.

For return see number 2 above.

SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:57, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 8:30 p. m., Lily Dale 9:18, arriving at Dunkirk 9:40 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:35, arriving at Dunkirk 11:55 a. m. Returning Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

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Beaver Falls, Penn., Nov. 10, 1903.
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Mrs. Ella Nora Price,
2538 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.
"I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her to move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If the good Lord again I will send you and I thank you so much for what you have done."
Mrs. Mary Oliver."

Fresno, Cal., May 10, 1904.
"Oh, I am so happy that you have helped me so much. Through your medicine I will send you for treatment and I will do all I can to help your good works. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of."
Mrs. L. E. HUGHSON."

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METAPHYSICAL.

Conducted by EVIE P. BACH.

CONTENTMENT.

"Health is wealth,"
And life is ours;
Pure is the air,
And sweet the flowers.

Let us seek
Contentment's balm,
And so be freed
From envy's harm.

LEWIS R. HILLIER.

LOVE AS A HERMIT.

A hermit love may seem a gray recluse—
Shy hid beneath dark boughs that
softly sing
Drear songs, or chant sad, melancholy
muse
And all the year lack promise of a
spring.

Yet at a touch, or from a wand of fire
Lit by some hand whose office was un-
sought—
His gray weeds fall, upheaps the word's
desire
And love bursts forth with joy to mil-
lions brought.

Love may from love to some dark
haunt retire
Because o'erwrought—his might doth
wane away—
Sack cloth and ashes—dim the breath-
less fire,
Yet his dull hermit life lasts but a day.
MARY J. SCOTT.

THE SCIENCE OF RIGHT-DO- ING.

Some people have it in their
minds to do right, but that is as far
as right gets. The flesh has not
yet been spiritualized or freed from
its grosser or animalistic tissue to
partake of the higher desires of the
soul or spirit body.

It is said that we often build
wiser than we know. That is be-
cause the soul is in advance of the
body. To become physically con-
scious of all the soul knows we must
bring the body into harmony with
the former. If the body is to be
the "temple of the soul" it should
be so renovated as to make it a fit
abode

(say passive) brain.
A coarse thinker for example—
one who loves coarse wit; is quar-
relsome, has ugly thoughts, is vindic-
tive, jealous or selfish—manifests an
interior coarseness or lack of soul
refinement, and has no need of a
refined physical body. In fact the
body will not refine under such an
influence traversing thru it from the
interior—its law centre.

But souls are sometimes touched
by Spiritualism to higher desires.
Immediately a new law takes hold
of the physical body, and the flesh
begins to undergo a change—a re-
fining process. But this takes time.
The flesh cannot be converted over-
night as the soul or mind can be.
The flesh will not, therefore, at first
respond to the touch of the higher
impulses—the brain will not act in
conjunction with the spiritual, even
by the aid of spirits. Thus the
best of motives sometimes are mis-
construed, and spirit messages are
perverted—"smack after the me-
diums" as it is said.

Nor is this all. The spirit too,
needs refining, for this is more or
less auraized or tintured by the im-
purities of the flesh. Thus the soul
has two obstacles to contend with.

In the meantime the flesh con-
tinues to demand its old usages—
habits and passions—while the spirit
accustomed to angry emotions, will
bubble over unwillingly, and get it-
self into trouble, much to the souls
sorrow and regret. Thus we should
have charity; where the individual
is willing to do right, but is ham-
pered by unwilling agents which
hold it prisoner.

The soul is the true man. The
spirit is the medium for the trans-
mission of impulses and thoughts to
the brain. The flesh is the mater-
ial thru which both are individual-
ized either for a future good man or
a bad one.

Mind is a term which may be ap-
plied to either soul or spirit—the
thinking portion of the physical
man. But the thinking portion is
the principal one in the human tri-
nity, which we must care for now.
First the thought to do right; then
the act. By continued good acts
the spirit body becomes refined, and
will serve the soul in the future life
according to the percentage of re-
finement over its inherited or ac-
quired coarseness. Now, the flesh

acts in harmony with the spirit
much more readily than it does with
the soul, and the spirit is behind in
its development, the flesh is the
same—one depending on the other.
By curbing its anger or selfish pas-
sions the spirit refines the flesh;
and by curbing our physical pas-
sions the spirit is infused with a
purer magnetism—for the spirit is a
counterpart of the body in so far as
its material emanations are con-
cerned. It is said that what man
puts into his mouth goes into the
spirit, it being made up of the par-
ticles of refined elements of the
body. If such be the case, all im-
pure habits must have the same ef-
fect on the spirit body—for habits
are conscious actions which generate
these elements.

Such is the science of salvation,
or faith accompanied by good works,
pure thought, and as physical clear-
liness that is next to goodness.

MENTAL HEALING.

That commonly called mind cure
is but a wish or desire to be well
in certain directions, only that one
must make extra exertions and keep
it up consistently. But reason
must be observed also. The mind
cannot replace a lost limb or anneal
a broken one without material aid.
But after the parts have been ad-
justed the mind can aid in its heal-
ing, just as it can retard it, if it so
desires. Imagination is the doc-
tor's best solicitor of patients among
those who cannot kill time. But
the human will is his worst enemy
among those who have no time to
become sick. In the latter it is
mind cure, pure and simple, carried
out with a vim and a determination
to conquer. All disease can be con-
trolled in like manner; if not entire
—as all persons have not the same
amount of will force or soul energy
—at least in part, and to the extent
of saving life in many instances and
of practicing the art of healing on

self, which in time also becomes an
agent for the healing of others.

WHY OLD HABITS CRAVE RE- PEATED INDULGENCE.

Physical habits indulged to ex-
cess finally become mental habits,
in that the mind will call for indul-
gence beyond the gratification of
the physical—which means that the
spiritual aura has become tainted
by the habit and needs total abstin-
ence for relief or purification—
this abstinence drawing the taint
or impurity out of the spirit back
into the body, which in turn casts
it off thru the pores or the liver ac-
cording to its nature. Sensual im-
purities pass out thru the pores dur-
ing perspiration; selfishness thru the
liver, and the combination (lust)
thru both—creating foul perspira-
tion or a burning bile according to
the impurities engendered in the in-
dulgence past.

The Wondrous and the Marvelous.

All truly spiritual-minded me-
diums are modest because they
know their own worth, and are
known to themselves because their
soul's mirror is not covered with
the veil of conceit or vanity.

All truly spiritual mediums
therefore (such who have weath-
ered criticism and slander, and
soared above opposition) dislike the
eulogiums which employ such qual-
ifying adjectives as wonderful, mar-
velous, amazing, famous or other
extravagant, exaggerating or hy-
perbolic expressions.

Those who elicit or demand it, or
praise themselves, seldom rise to
prominence. The diamond sparkles
in the faintest light. Mediums
who are spiritual are never forgot-
ten. They always sparkle on the
memory of those who have once
seen or heard them, and the men-
tion of their names qualify them-
selves without effort on part of the
correspondent. Fakes and coun-
terfeiters outside of our ranks, who
are on the alert for the fly to their
web, need those terms in their busi-
ness. But they do not belong to re-
spectable mediumship nor should be
used by sensible Spiritualists.

THE SUNFLOWER \$1.00 a year.

ANSWER TO QUESTIONS.

Published in Sunflower of Sept. 24.

ANSWER TO QUERY 2.

Mr. Editor, you ask "where have
those thoughts, not the effect of a
past experience and called intuitions
been stored?" I presume you mean
those thoughts, that, from time to
time, flash upon the mirror of the
mind—little glimpses of the future
that fly with the speed of light
from the unknown. I believe
everything that ever was, or is to
be, is here if we could but see it.
If we could attune ourselves to the
vibrations which carry these mes-
sages; if we could draw the univer-
sal magnetism into our minds; or if
to use a still different expression,
we could become emancipated from
the spiritual blindness which afflicts
us while we live in the flesh, we
could interpret nature's signs and
on the billows of astral light read
the past and the future, all that
was and is to be. But if we had
such powers with our present in-
firmities, we would receive nothing
but trouble from the presence of a
too-clear spiritual sight. Accord-
ing to our present needs and accord-
ing to our spiritual unfoldment we
are able to occasionally sense a vi-
bration from the reservoir of univer-
sal knowledge. This reservoir of
universal knowledge from which
our intuition come, is the mind of
God; for all we have is not of our-
selves but of Him who is the ruler
of all.

ANSWER TO QUERY 3.

In my answer to number two this
question is partly answered, how-
ever, I will further say, that, the
soul senses truths which never en-
tered the mind thru the ordinary
channels of the senses. Heredity
gives us many things, i. e., we in-
herit a good deal of our character,
skill, etc., from our ancestors. Also
our spirit friends impress us, and
the magnetism that pervades the
universe sometimes shows us past
and present truths.

LEWIS R. HILLIER.

Psycholettes.

He who dislikes frankness also
fears honesty.

The best apology for a wrong is to
undo it.

Forethought evidences a healthy
mind; prompt payment of debts a
positive one.

Mental digestion improves as new
ideas obtain a hearing.

The greatest word-jugglers of the
age are the book-agents' contracts
and insurance-policies.

Faith in a future life does not im-
ply morality per se. Believing and
doing are two distinct qualifications.

Extraordinary shrewdness is re-
quired to make an honest living
where self-interest rules society.

The selfish schemer always imag-
ines we ought to see things accord-
ing to his planning.

What passes for principle is often
but prejudice.

Much of the fault that is found
with peoples' actions is due to jeal-
ousy because not a participant.

Silence is a more forcible proof of
innocence than wrathful indigna-
tion; for the latter is always expres-
sive of an offended self-love, whether
the accusation be true or not. The
unimpeachable is not demon-
strative.

Unevoked sadness is often due to
a vibration for that effect coming
from some one in sympathy with us.

Sensitives to changes in the
weather, forecast these by a feeling
of joy for a pleasurable one; lack of
appetite for extreme heat; oppres-
siveness for sultry weather, and dis-
content for extreme cold. The lat-
ter also prophesies individual pain
or suffering, when accompanied by
lassitude.

Blunders committed under the
impulse of egotism are always
costly.

Don't Blush.

A "blush," according to the new-
est Medical Dictionary, is: "A tem-
porary erythema and calorific efflu-
gence of the physiognomy, attol-
gized by one perceptiveness of the
sensorium when in a predicament of
unequilibrium from a sense of shame,
anger, or other cause, eventuating
in a paresis of the vasomotor fila-
ments of the facial capillaries, whereby,
being divested of their elasticity, they are suffused with a
radiance emanating from an intim-
idated præcordia."

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OPENING OF THE THIRD YEAR OF THE MORRIS PRATT SCHOOL.

Before anything is said directly concerning the opening of the School it may be well to say that the tremendous prejudice, born of ignorance of the School and its work, which undertook to write and talk the School to death, has spent itself. The smoke of the battle has cleared away, and if anybody has been hurt it has been those who stood behind the guns which were used in the effort to fire into the cause of education.

On Sept. 27, our School opened as had been advertised, tho' with fewer students than had ever been present on the opening day. The smallness of our School, tho' somewhat disappointing, did not discourage us in the least. We had the promise of several students that, altho' they could not be present at the opening, would be on hand later. Some of them have since arrived, and others, if not now on the way, will soon start.

Promptly at two o'clock the third annual opening of the Morris Pratt School occurred. When the School was called to order the students and the few visitors promptly took their seats, and quiet reigned. After a song a soulful invocation was offered by Mrs. Hull. Then after a few general remarks by President Hull, Prof. A. J. Weaver, the Superintendent of instruction, was called forward and delivered a speech, a synopsis of which is enclosed.

Remarks were then made by Mrs. Jahnke, Mrs. Stewart and others. Mrs. Jahnke also gave a reading, which beautifully illustrated the power of oratory. The School then went into executive session, and is now doing business as methodically as the oldest and richest school in America. Three of our graduates are here to take a post-graduate course, and another writes us to reserve her room. She will be here next week.

Many of the citizens of Whitewater have become interested, and Mrs. Jahnke has three classes outside.

Our Sunday evening meetings have opened with better prospects than ever before.

M. H.

ADDRESS OF A. J. WEAVER At the Opening of Morris Pratt Inst. September 27, 1904.

Today is the third opening of this School. I do not say Our School, because it is not our school in any sense. It was founded by Morris Pratt of his own free will and given to the Spiritualists of the world for educational purposes. We are only agents selected each year by the trustees to carry on the work. At any annual meeting new officers and teachers may be elected.

The purpose of this School is to equip more thoroughly those who may attend for the work of propagating truth and especially those truths which are most helpful to the welfare of the race.

Let me lay before you the general plan of the School that you may see its reasonableness and its use. The

work is divided into three departments or steps—each one of which is required to make the whole complete. The first of these steps is the acquisition of knowledge, which includes the mental culture, that follows as a result. Knowledge is the basis of all intellectual and the highest moral growth. Without it the deepest sincerity will be wrecked on the rocks of error and superstition.

In the regular course of nature the first means of acquiring knowledge that comes to human being is experience. It is marvellous how much knowledge one acquires during the first eight years of his life by this simple means. From 1000 to 2000 distinct words are learned and brought into use.

A wide knowledge of the human body and its parts, of the visible world and its countless objects, of the operation of nature's forces and their results and numberless other things are gained by every child from experience. As age advances experience widens and the increase of knowledge goes on. A puppy and a babe born beneath the same roof at the same hour and living eight years within the same environment, reveals a difference of knowledge which clearly marks an almost infinite difference of nature between a dog and man. With no other means than experience a human being rises by rapid strides above all other forms of life and takes his place as head.

Besides this there are other means provided in the natural course of events by which knowledge comes. We get knowledge unconsciously from other people. We get it through daily conversation—through listening to lectures and sermons, and by general reading.

Every student who comes here, brings with him a great fund of knowledge gained in these general ways. Some bring more, others less. What we attempt in this School to do is to provide additional means of acquiring knowledge—means, which if you did not attend school you would not be likely to get—means if diligently entered into by you would greatly widen, deepen and strengthen your amount of knowledge.

The branches taught for this purpose in this School are General History, in which the important events for the past 6000 years are so arranged as to be grasped and held by the mind of the faithful student—the history of the struggle which Science has been compelled to carry on with religious intolerance and ignorance in the Christian Church since the 15th Century; knowledge of the Bible and the Spiritualism, which it contains; knowledge of its origin, character and authorship; its age and its whole history as a human book; knowledge of the various religions of the world and their relation to modern thought.

Physical Geography, which is a branch of Geology. Of Evolution, which is a history of how the various species of vegetable and animal life came upon the earth. Psychic lessons which are a knowledge of the

laws and Principles of Mediumship, with Hudson Tuttle's Arcana of Spiritualism as a text book. Psychology or a Study of the Human Soul with all its powers and relations so far as taught by Science and Logic which teaches the Laws by which to reason so as to distinguish truth from error.

It takes two years to cover all these. They do not by any means include all the means of knowledge taught in schools. But they are the fundamentals. The are all that can be covered in the time specified. They prepare the student so that when he leaves the School he is ready ever after to be a seeker after knowledge—to enter the various fields of science—to be a learner for life.

What though the knowledge gained here in two years is but a trifle, being one step in the broad road of truth, which reaches into eternity. It may be but little yet if it is enough to enkindle the love of knowledge—an abiding and ever-increasing love of intellectual wealth—you will be well repaid for every day's time and every dollar's expense it has cost you; for leaving these halls with a truth-seeking mind your whole future life will be like a river whose waters broaden and deepens at every mile in its onward flow.

I have taken time explaining this first department because of its great importance. Without a continued desire for truth to inspire the soul, all education becomes but a mere ornament—a polish on the surface of life.

The second step in the schoolwork is to acquire such a use of the English language as to be able to express oneself correctly and forcibly among world scholars. One may possess the knowledge of a Bacon, the genius of a Newton, the intellect of a Descartes and then clothes his thoughts in barbarous English, he crucifies his own intellect on the cross of illiteracy.

He defeats his own highest and best ends. He is false to himself. He commits intellectual suicide. He is attempting to cut down the trees of error and superstition with a jackknife instead of an axe. And worst of all is that he doesn't know the difference. In all his talk he murders the English language and wonders why that which he says or writes has no effect—ignorant that his best ideas are disfigured or obscured because he leaves out the subject or predicate, or in other ways makes a sentence awkward and ungrammatical.

In this department we begin with a study of spelling, followed by that of diacritical marking, then Grammar, Rhetoric and continuous work in composition.

The third which completes the work we attempt to do, is a constant and thorough drill in Oratory. So many public speakers meet with failure simply because of faults in their delivery that this work is made to reach through the whole two years' course. It is the Keystone of the Educational Arch. It perfects our work.

Pulse-Beats and Lightning.

Light travels 186,000 miles a second—sound 1100 feet a second. Thus the distance of a lightning flash or bolt may be estimated by the number of seconds it requires the thunder to be heard. The erroneous idea prevailing that one pulse-beat constitutes a second and that the lightning stroke can be estimated by the beats, may be corrected by counting about six or seven pulse-beats for five seconds, which indicates one mile. About 20 pulse-beats tell that the lightning stroke is three miles off.

A novice in mediumship may always be known by his boast of what he would do to convince the world if he were a medium. The best mediums do the least in this respect; they leave it to the spirits, and as they direct. Thus no good medium is allowed to wager his gift against a challenge.

Loveland and "Jesus."

W. H. BACH.

J. S. Loveland and "Jesus of Nazareth" are having a tilt in the "Spirit of Truth." Mr. Loveland does not seem to be particularly in awe of his doughty antagonist. "Jesus" seems to be ready to answer back instead of "turning the other cheek." Really it would be rather cheeky to expect any such thing, but sometimes we do expect to see a teaching carried out.

Really, is it surprising that Spiritualism receives so many blows from its enemies when it is continually receiving blows from its so-called friends? When a professedly Spiritualistic paper puts out such a lot of balderdash and in boldface type claims it comes from the spirit of the Christian Messiah, it is a sight to make Rome howl.

Brother Cook has been a hard worker and has carried a heavy burden in presenting his paper to the world for so many years, and he deserves full credit for it. But it is a shame that he is permitting himself to be imposed upon by some rogue either in spirit or human form.

That "Jesus of Nazareth" was a myth is no longer doubted by the intelligent world. Educated savants do not attempt to make out that the New Testament hero was more than an ideal, and the tales of his life and labor were merely reshapes of the tales told of many of the heroes of other systems of religion. Take for instance the stories told of him in Apocryphal New Testament. They were like Indian legends. He made pigeons of clay and they flew away. Animals recognized him. All manner of wonderful things took place in his presence the same as they did in the presence of dozens of the heroes of the Hero Worship. Idolized sticks, stones, metals, images, and finally heroes of animal and human form, giving sacrifices to all and finally to sacrifice the highest, the son of God for God himself could not be killed, capped the climax of the deific phantasm and closed the era of God making that had been indulged in for centuries.

Jove and Jupiter fighting on the mount are no more mythical than the Christian savior being tempted on the mount. Typhon sleeping in the morass has a stronger foundation in fact than the story of Jesus, for the miasmatic vapors actually rise from the swamp and typhus fever results.

Brothers Cook and Loveland had better let "Jesus of Nazareth" rest and devote themselves to something of use at the present day.

The man who opposes mediumship because there is evil in it is on a par with him who opposes printing for the same reason.

Enough Light.

As long as the stomach's hunger is not fully stilled there will be continued craving. So it is with the soul. But, while there is no end to the acquisition of knowledge, there is a point reached in spiritual development when this craving ceases. This is when it comes en rapport with Nature direct, and is thus connected with the source of all truth, the latter then flowing as wanted or needed, this keeping that craving down.

SPECIAL NOTICES.

ORDER OF THE MAGI WILL OPEN ITS meetings Oct. 3. Traveling classes will be organized to prepare teachers to represent the order. For particulars address C. H. RICHMOND, 321 W. 117th St., N. Y. City. Reception hours, 1 to 8 p. m. \$4.50.

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HOW DO YOU KNOW?

Sensibility or feeling is animal consciousness. Instinct is nature operating thru his form of consciousness, as conscience is nature operating thru human sensibility or reason, for in the human state it assumes an intelligent form. Knowing is, therefore, sensibility or feeling intelligently expressed.

Now, thru conscience, man senses a degree of freedom not operative thru animal life—thus becoming cognizant of a self-hood—spirit recognizing itself as an individualized life-entity, and the latter in turn recognizing its parentage.

This constitutes that intuitive suspicion or perception of a superior power, which man in his infancy has denominated God or Deity—personifying what is in reality a universal intelligence or mind.

As universal mind or intelligence it acts on all life for growth, development, instinct and reason ac-

cording to unfoldment of the spirit attached—men having the most perfect.

To know, therefore, is to be self-conscious or cognizant of this universal intelligence acting on or thru us; and sensed according to conditions offered for its impressibility.

The individual, who keeps his conscience bright and clear by purity or righteousness, is foremost in discerning it and is best guided by it, besides being the most knowing as to what is right or wrong. Such have what may be termed the gift of wisdom, whether educated or not, and thru which he can always answer the above question: I live in the Truth—therefore I know!

If electricity engenders and utilizes life during thunder-storms, and the horseshoe-magnet resembles the lower half of the human body why should not the latter suggest a means toward utilizing magnetism for effects to produce life or aid in its restoration under circumstances?

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, Oct. 9th, services at the Spiritual Temple, Prospect avenue and Jersey street, opened as usual. A poem, "The Years," was read, after which Mrs. Cooley, the speaker and medium discoursed upon the ideas expressed in the poem, giving some very interesting thoughts relative to age and the progress or development of the spirit—likening the child, youth and adulthood to the different seasons of the year; the age was not so much recognized by the spirit as was the unfoldment of the soul forces. Many other interesting and instructive thoughts were expressed by the speaker. At the close spirit messages were given by the guide, Mayflower, the same being recognized.

Sunday evening a large audience gathered to hear Mrs. Cooley in her closing service for the Society. Notice was given that Mrs. Cooley would relate some of her experiences in Mediumship—the trance state, how she was guided by her band; how her spirit was taken out of her body and yet not entirely separated. She also told of her trip to the spirit world, in connection with the transition of a friend. The narrative was deeply interesting, and the audience listened with interest and attention. At close of the meeting, spirit messages were given by her guide, Mayflower. They were quite marked in detail and recognized. This service closed the six weeks engagement of Mrs. Cooley with the First Society. She has given much satisfaction; also has labored very earnestly in behalf of the truths of Spiritualism.

Wednesday evening, Oct. 12, the services at Spiritual temple were conducted by Mrs. R. S. Lillie. Written questions and subjects for discussion or explanation were laid upon the table for the guides of Mrs. Lillie to answer and discourse upon; the same was done in a very able and instructive manner, closing with a beautiful poem, subject from the audience. Mrs. Lillie is a sincere and earnest worker in behalf of the higher teachings of Spiritualism, seeking ever to give that which will uplift and instruct humanity to those points of knowledge which aids all to a better understanding of life for the present or future.

Mrs. M. J. Klipfel holds classes in the development of mediumship Tuesday and Thursday afternoons at her home, 7 Cottage St.

Mrs. O. W. Grant, medium and Clairvoyant, 135 Prospect Ave., expects to take a short business trip to New York City about Oct. 21st to 24th.

Prof. W. M. Lockwood and wife are in Auburn, N. Y., for a short time and will soon return to Buffalo.

Ah, there! Pittsburg—Thanks!

Last summer after I was appointed to a new office—namely financial agent, with the same old duties (viz, soliciting funds for the Morris Pratt Institute)—I conceived the idea of sending out postal cards with a circular letter, asking for pledges annually, semi-annually, or quarterly. Some of them found their way back to me, and some funds with them, but the most surprising of all is a card from Pittsburg, Penn., signed Santa Claus, promising fifty dollars; and about two weeks ago imagine my surprise in opening a common letter, with no possible way of tracing the sender, to find two twenty dollar notes and one ten dollar note, signed Santa Claus.

Not knowing how to reach our benefactor to thank or even receipt him, I placed the matter before the executive committee last week, and obtained instructions to employ the press in order to do so. I trust our unknown friend will read this note of thanks and gratitude, and that others will also catch the inspiration. However, I hope for safety to the sender, the receiver and the school, that if others are as generous, they will employ some means to assure themselves that the letter does not miscarry, or the funds be wrongly appropriated as might easily be done, and no one know where the blame rightfully rested. We are grateful to the sender of this fifty dollars—first, for the school, and second, for the faith he certainly must have had in us to trust it in this manner.

MRS. CLARA L. STEWART,

Secretary,

Whitewater, Wis

Missionaries Monthly Report.

During the month of September we held 27 meetings and organized one society. We served the Battle Creek (Mich.) Society the Sundays and Tuesdays of the month and on other week days we visited four other towns viz: Chesaning, Centerville, Rockford and Girard, Mich. We opened this season's meeting for the Battle Creek Society. Our meetings here were not as well attended as usual, because the Sundays were warm and people spent them at the beautiful resort at Coguac Lake near town. Nevertheless our congregations increased in size and interest while we remained there. We added six new members to this society, and the officers and members were pleased with our labors.

Dr. J. M. Peebles took an active interest in our work there, attending every meeting except one. In this we felt especially honored.

At Chesaning, Mich., we found the society that we organized one year ago last February doing splendid work. They have held meetings regularly ever since. They have employed leading speakers and mediums to help them to present the teachings of Spiritualism to the people of that vicinity.

At Centerville, Mich. we were antagonized by two ministers of the Dutch Reformed Church who asked some trivial questions, quoting passages of Scripture that they thought would baffle us. But in replying we quoted passages that were direct contradictions to the ones they had presented. Their questions proved a boomerang.

We had the full sympathy of the audience that packed the house to overflowing.

We organized a society of twenty two members, composed of some of the best people of this town. The lectures and Mrs. Sprague's messages reached the minds and hearts of the listeners, and touched the tender side of a goodly number of the church members.

At Rockford, Mich. we served one of the oldest societies in the country. Where our people own their church or temple it is certainly a great help to the society and to the work.

The Society at Girard, Mich., we found in a flourishing condition. It is fortunate in having an excellent speaker in the person of the president, Mrs. Emily King. They have held regular meetings ever since we organized them one year ago. They have a nice lyceum and are planning to build a new church of their own.

E. W. SPRAGUE & WIFE,

N. S. A. Missionaries.

Address until October 25, 725 W. Jackson St., Bloomington, Ill.

New Life Preservers.

"Passengers on ocean liners may soon be able to sleep in life preservers, if the plans of Salvador, a New York inventor, do not go awry," says The American Inventor. "To sleep with a cork jacket on is out of the question, so the inventor decided to make a preserver that would become effective only by its coming in contact with the water. It works on the principle of a water-generated gas which fills a belt and gives it buoyancy. Uninflated, the belt is a light thing, which would hardly be felt if worn by a sleeper, but when filled with gas it is blown up to the size of an ordinary cork jacket. The belt is made of rubber, and is about eight inches wide and can be inflated by means of a small cylinder. In the cylinder is placed a composition of acids which, when acted upon by water, instantly inflates the belt. The belt has been tested in the ocean, and it has been found that the water acts upon the acids and inflates the rubber in less than three seconds. The ingredients in this composition Mr. Salvador keeps secrets.



Dr. L. W. De Laurence, Adept and High Caste Yogi.

Words, Their Extravagant Use and Vibratory Effect.

"It is horrible," "Mad as blazes," "Fearful," "Terrible," etc., may not be intended as curses, but they amount to the same thing when wrongly applied, and most especially by the "weaker" sex. Whether they feel stronger under their imparting and thereby hope to be more effectual in expression, must be inferred. But the proper adjective applied would certainly be less disturbing to the mental atmosphere, and thus more effectual. The most forcible expressions are often made in the mildest terms—the softest word in the right place giving the hardest hit under circumstances, as may be noted in satire. Thus they would have a like effect when fitting the case considered.

For "horrible" the words: trying, serious, annoying, etc., would go direct to the cause and inherit sympathy from the hearer, while "horrible" would do the reverse, because it offends or leads astray—the intuitive sense pronouncing against its use. When applied to a mangled body it suggests what it is in fact; but when to a person, who has simply tired us, it creates a distorted picture, which destroys the interest, and we reject the information; for it really tells us nothing of the true condition of the case; and that has the same effect on us that a prevarication or an untruth has.

"Mad as blazes," suggests a man on fire, which, if true would be more apt to frighten him than to make him mad. "Fearful" applies to a disaster rather than a commonplace household incident. "Terrible" to a calamity, yet it finds its way at the breakfast table in connection with the most trivial incident, and jars the sensitiveness of the hearer—a punishment seldom deserved, and hard to bear so early in the day.

Uttered words have vibration, just as musical notes have, and stir the emotions for good or ill, disturbing comparative to their misuse: irritating or becoming according to their verbal imputation: provoking as they are selfishly projected, and soothing as they express benevolence or charity. We should conform our speech to our higher knowledge, and remember that it is as important to say what we mean, as it is to mean what we say.—Banner of Light.

How to Train Children.

The best teachings we can offer a child are those afforded by a good example. A child cannot reason so well as it can imitate. Parents should never forget that their children are not private property to be drilled, crammed, and ruled according to the parent's own particular ideas. They are immortal souls born into the world to learn life's lessons with indefeatable rights to live, think and choose for themselves. Parental control is often exercised tyrannically and universally under the prevalent idea that a child is a parent's own to do as he likes with. Less parental control and more freedom and responsibility I plead for. Parents are an accident, very often quite unfit to instruct or guide their offspring.

I am inclined to agree with Mr. Colville and say that intuition and unseen helpers are the best teachers for our young. Let us give our children great opportunities and less arbitrary ruling. I do not advocate unlimited license, but everything in reason. Parents should reform themselves and make themselves a pattern and they will then have very little difficulty with their children.—K. O. in Two Worlds.

The Sibylline books were kept at Rome in the temple of Jupiter Capitolinus, and consulted by order of the senate, in cases of prodigies and calamities. Tradition informs us that they were purchased by Tarquin the Proud and burned with the temple.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

A. B. French has been lecturing before his home society at Clyde, O.

Miss Daisy M. Sterret may be addressed for engagements at Swanton Ohio.

Dr. J. Randall spoke for the Church of the Spirit, Chicago, last Sunday.

Rev. Moses Hull held services at the Spirit-Communion Church, Chicago, Sunday, Oct. 16th.

The Indiana State Association held a three days' mass meeting at Indianapolis last week.

Mrs. N. J. Willis is lecturing at the first Spiritual Temple, Exeter st., Boston.

Mrs. H. S. Lake is lecturing alternate Sundays in Tacoma and Olympia, Wash.

The meetings of the Portland Mass., Spiritual Society are now held at Mystic Hall.

The Order of the Magi has opened meetings at 321 W. 117th st., New York City.

Mrs. Nellie S. Noyes has just completed a successful lecture engagement at Galveston.

Dr. P. T. Johnson, a resident worker and speaker, serves the Battle Creek, Mich., Society during November.

Henry M. Teft of Norwich, Ct., is on a general lecturing tour—being a new light on the spiritual horizon.

Church of Psychic Forces, Chicago, has Dr. L. Freedman for the 23rd and Dr. C. Burgess for the 30th of October.

The last reported transitions in our ranks are Amelia J. Curtice of North Adams, Mich. Aged 79.—W. H. Levitt, Bradford, Vt.—Mrs. Polly S. Smith, Aged 88.—

The funeral services of Miss Adell Burroughs, as reported in last issue, were conducted by Mrs. Tillie U. Reynolds, of Troy N. Y.

The Progressive Spiritual Society of Malden, Mass., Harvey Redding, president, is holding regular Sunday services.

Mrs. Saddle L. Hand of Greenwich Village, speaks before the Stoneham (Mass.) Society, Oct. 27th.

Newport, Ky., has instituted a Temple Society of Spiritualists. Dr. J. M. Hewitt has been engaged as speaker for three months. Address him at 404 E 4th st.

Mrs. Isa Wilson Kayner is now holding flower seances. She gave her latest at Winfield, Kan., with good results, as reported by Mrs. M. K. Gates.

Fannie Spaulding, speaker and medium, may be addressed for engagements at 353 E Main st., Norwich, Conn.

Mrs. Emma F. J. Bullene, one of our noted lecturers says: Radium is nature's electro-magnetic battery holding in perpetual harmony of combination the elements of electricity and magnetism.

The new spiritual temple in course of erection at Springfield, Mo., is expected to be open by Thanksgiving Day. The officers of the Temple Society are: J. E. Black, president; Mrs. Eug. Clements, vice; Mrs. C. J. Dixon, secretary; N. J. Shaw, treasurer.

Mrs. S. C. Bailey of Niagara Falls N. Y. writes that Mrs. J. B. Harris of Columbus, O. is still there and holding meetings at her rooms in the Gluck Block every Sunday evening; and that she is meeting with

with good success in her noble work. Is also holding seances thru the week with good results for unfoldment of the spirit power and giving wonderful communications of the spirit world. Owing to her success and business, she has decided to remain for the present.

The First Church of Brooklyn was recently opened with grand inauguration ceremonies and immense audience. Judge A. H. Dailey presided and May S. Pepper was installed as the pastor. The Church was beautifully decorated for the occasion and a lot of reporters had found their way thither. Some of the flat headed ones tried to be funny, but the Eagle, however, had a long and respectful report of the meeting.

Addresses of mediums and speakers: E. J. Bowtell, 21 Washington st. New London, Ct.—H. J. Moore, 104 N. 1st ave., Marshallton, Ia.—Mrs. Clara Wagner, 407 Highland st. Defiance, O.—Virginia Barrett, 29 Gladstone ave., Indianapolis Ind.—Fred P. Evans, 1112 Eddy st., San Francisco.—Mrs. E. D. King, R. D. 3, Tekonsha, Mich.—Dr. G. W. Carey Somerville, Mass.—Dr. N. H. Eddy, 93 Prospect ave., Buffalo, N. Y.—

A correspondent from Buffalo last week made Daniel Webster the control of a speaker for a Sunday evening service. For the same evening our California contemporary announces the same control for a speaker in San Francisco. How was this? Was one or the other a personification? However, we congratulate the lucky one for having the brain capacity to harbor a Daniel Webster. Only wish we were half way there.

C. H. Montgomery, of Buffalo, N. Y., writes: The subject of the lecture at Harmony Circle, October 9, through our pastor, Mr. Chas. S. Hulbert, was "Christ in Spiritualism." The thoughts expressed by the spirit control were beautiful, showing that "Christ in Spiritualism" stands for all Truth, Peace and Harmony, and brings out the highest unfoldment of the mind. The tests given after the lecture were readily recognized. There was a good attendance present.

Geo. F. Kittredge writes from Niagara Falls, N. Y.: Spiritualism in this place is making substantial growth and progress. The society under the supervision of Mrs. A. G. Atcheson as president and speaker is well attended and much interest manifested. Another worker here who is doing efficient work in helping on the cause is Mrs. Harris who has a suite of rooms in the Gluck building (No. 111) and which are thronged daily by seekers after Spiritual food and enlightenment. Mrs. Harris is a good psychic and gives eminent satisfaction. Her public seances held every Tuesday evening are well attended, and many go away with cheerful assurances that their spirit friends are ever near, and eager as ever to strew thornless flowers in their pathway. Am glad to learn that the promoters of the gas well at Lily Dale are making progress. With hopes that it may culminate in success I remain.

Louise E. Zimmerman, of 112 E. Chemung Place, Elmira, N. Y., writes: After a season of rest comes the action into renewed life. Camp season has passed; the attendants have returned to their homes filled with the pleasant experiences and knowledge gained; yet ever ready and waiting to receive more, as the societies in their respective localities resume active work for the season. Sunday, October 9th, The First Spiritualist Church of this city opened its doors for the season's work, with the much loved and earnest, untiring worker, as speaker and message bearer between the "Two Worlds," Mrs. Tillie U. Reynolds, who serves us for three weeks, then going to West Potsdam, N. Y., to attend the massmeeting to be held there. She was warmly welcomed by two well attended services and the outlook is bright for good work, which always attends her efforts. The program of speakers for the season has not yet been completed, but they will be of the best, as you will learn from time to time.

Mrs. Virginia Barrett, writes: During September I served the society and friends of Danville, Ill., very successfully. Much appreciation was shown me by the good old soldiers, to whom it was my privilege to lecture. We held meetings near their Home, the surroundings of which are beautiful, being situated among forest trees and beds of flowers, with a lake and fountain

added. Never before did I so fully realize the needs of such homes. Through the efforts of a noble worker, Mr. Romain, we were able to conduct these meetings. Our host, Mrs. and Mr. Becher deserve much credit for their tender care and consideration of my welfare. Danville is in need of a medium who would remain and take an interest in the cause. To build up should be the untiring efforts of a medium or worker. Any society wishing my services can address me here at 29 Gladstone street, Indianapolis, Ind.

Gustav Thiese, magnetic healer of Akron, O., writes that Mrs. J. D. Bartholomew, trumpet medium, has been there holding circles to large audiences. He also adds that he has an Edison phonograph which can be operated in the dark. He has thus made records of individual spirits—among them Tecumseh, Bismark, Tim (D. L. Herrick's Control), Abraham Lincoln, and a number of private messages. Also songs, messages, and words of cheer—the impressions all being equal to that of mortal voices. Mr. Thiese also offers to instruct applicants how to construct and operate the phonograph for spirit messages. Address him at 401 Sherman St., Akron, O. In addition he writes that Mrs. Bartholomew went from there to Elyria, O.; thence to St. Louis, and from the last point to Brooklyn, N. Y.

Mr. and Mrs. J. S. Steele write: In your issue of Oct. 8th you stated that we had gone to Buffalo for a short time before returning to our home in Pittsburgh. We shall not return to Pittsburgh until June 1905, as we are now on our way to Daytona, Fla. when we shall spend the winter. Please correct that our friends may know our address for the winter.

Mrs. Tillie U. Reynolds writes from Elmira, N. Y.: Just a few words regarding the Cause in Elmira. The church has been closed since May. I came here Saturday, and meetings opened Sunday morning, much to the surprise even of the officers. There was a large attendance, but still greater numbers in the evening. If care is exercised in hiring the speakers during the season, and what I mean by that—not employing any and every one who claims to be a speaker or medium without endorsement of State or a National—those who have home credentials or whose lives have been such as to bring influences into the homes and among the people for good and spiritual teachings. I think the time has come when there is need of lifting, of weighing and measuring. Spiritualism demands for itself spiritual minded men and women as teachers. It needs to answer the question so often asked, Why, if Spiritualism is all or what it claims to be, why does it not make at least its speakers and mediums better. Truly by our works and living are we known. Let Spiritualism be represented by those whose lives accord with their professions. Not looking into the past, not saying what has been, but what is now. Much to our sorrow, Mrs. Harriet Duhl at whose home I am stopping, was taken with an attack of the heart Sunday morning and was very ill, is some better now but far from being well. Mrs. Zimmerman, the secretary is also ill. We trust both will soon recover.

M. C. Mathews of Pittsburg, Pa. writes: We are glad to report that The First Church of Spiritualists on Boquet St. Pittsburg have received as their speaker Rev. B. F. Austin, who will serve them for a few months. We find him an eloquent and pleasant speaker. Coming to us from the ranks of the clergy of the Methodist Episcopal Church of Toronto, Canada, he has identified himself with Spiritualism, and has become a worker in and for the advancement of the cause. He is a thoro Biblical Scholar, and is able to present and contend for the interests of Spiritualism from the Bible point of view as well as from other views of the subject. We hope to be benefited thru and by his labors here. On Sunday Oct. 2, A. M.—The subject was "Make Yourselves Over." He said "This may seem impossible to you. I have watched your organization grow to what it now is. This is an evidence to me, that we can make ourselves over. In the past, as in the present, people have asked for our authority for our statements. If the authority is the Bible or any other equally sacred work, they do not question further, they are satisfied. They do not question the

thing or saying itself. Such questions were asked Jesus, "By what authority doest thou these things." If the answer was in harmony with the accepted authorities especially on Theology, it was accepted without further questioning. For our authority for what we shall give you this morning and at other services, will be "Reason." Let me tell you a story about a man who received a letter from a friend in whom he had the greatest confidence. The friend wrote to the man and told him that his wife was now a widow. The man believed it, when shown by his other friends, how impossible for such a thing to be, he said, "I know it is true, because my friend said so." Such credulity exists among us today." Mr. Austin further said, "Man's character is not unalterably fixed by destiny or heredity neither will his physical diseases always remain. Sickness, sorrow despondency, discouragements, and kindred troubles may be abolished if the proper course was pursued. Do not be pessimistic, but be optimistic. Let your mind harbor the good and best thoughts in life and thereby develop the mind to entertain nothing but that which will produce harmony for body, mind, and soul, and in time you will find yourself made over." In the evening the subject was, "What Does Spiritualism Stand For?" It stands for investigator in his investigation. It stands for life, truth, hope, faith, knowledge, honor, dignity, and all the elements of a good human character. In speaking of courage along this line, a minister once said that Spiritualism was not worthy of the consideration of any man, but when he was shown some of the phenomena, he became interested and wanted to know more about it. He was asked, if he saw enough to convince him of the truth of it, would he renounce his church relations and preach Spiritualism, and follow the truth wherever it leads, he said he would not. The man who knows the truth and will not live it, surely must be a moral coward. If Spiritualism is true, it is the greatest truth ever discovered and there is no such thing as materialism. It brings the highest hopes to mankind. It is the very nector of divine Consolation. It stands for a religion of demonstration. We should accept nothing without an investigation based on the best of reason. It stands for the highest concept of true liberties, and the abolishment of war. It stands for the rational views of God.

We believe in corporations for public service belonging to the people. We do not believe in monopoly by the corporations. We do not believe in coercion when the 1,700,000 children employed in the minds of this country will be liberated. In the teachings and instructions in Spiritualism, we believe in working from the love plane, giving out everything progressively good for the life here and hereafter.

Francis B. Livesey, of Sykesville, Md., calls attention to a little obscure paragraph in the Baltimore Herald, which told that the Postoffice Department had decreed that all writing in third-class mail matter (newspapers) would subject the writer to arrest and \$25. fine. If this be true, he thinks it should be publicly posted, or many innocents may suffer.

Mrs. A. Cooper of Syracuse, N. Y., writes that through the efforts of their pastor, Mrs. M. E. Clark, the First Society of Spiritualists secured Prof. Lockwood to lecture Sunday evening, Oct. 9. He spoke interestingly and instructively. The Wednesday evening services with Mrs. Clark presiding, was as usual a spiritual feast. Lecture and tests were excellent.

Much of our correspondence had to be curtailed again on account of the increasing number that we are trying to accommodate—a sign that THE SUNFLOWER is growing in popularity.

The Solar Plexus

Is an important sympathetic nerve centre—apparently intelligent—situated behind the stomach. Concerning its functions it has been referred to as the "plexial understanding." The ancients placed man's soul or personal self-consciousness in the pit of the stomach. It is well known that mesmerized subjects can read letters or see, smell, and taste thru that part of the body, and that mediums (sensitives) receive intelligent impressions in that region. Perhaps the ancients came relatively near the truth; and if not, the soul, it may be the center of gravity on which the whole hinges, and manifests exteriorly as man becomes spiritualized.

The heartlessness of the train-wrecker finds his parallel in that of the industrial king who enjoys wealth earned by half-starved laborers.



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AGENTS WANTED.

UNCLE SAM NOVELTY CO., Lily Dale, N. Y.

SUMMER WANDERINGS.

(Continued from page 1.)

until September. There is no reason why these meetings should not grow into quite a camp. The days of immense camps have passed. Camps are now so numerous that no one of them can hope to be as largely attended as the camps were when there were but few of them.

My next halting-place was Lake Pleasant, where I met many old friends and a few new ones. I halted at this beautiful camp only twenty-four hours, during that time I made one speech for the camp. Of course I spoke of the M. P. I. Mrs. Stewart, who stayed more than twice as long as I did, got some help for the school.

From Lake Pleasant I went directly to Maple Dell, at Mantua, O. There I met Mrs. Hull, who accompanied me to Chesterfield, Ind., and from there home. The camp at the Dell is very small, but it is trying under the management of Dr. D. M. King and Mr. Danforth to do good work. The managers of this camp deserve more success than they have yet found. They have beautiful grounds, adjoining a prosperous village, and on a good railroad. They have a good hotel, and other conveniences to make campers feel at home.

Our next halt was at Chesterfield, Ind. This camp is located on the trolley line between Anderson and Muncie, Ind. Some kind of misunderstanding between the camp and the representatives of the school caused us to arrive one day later than they advertised us. So, when we got there the fun was all over. We not being there the managers let the day go by default, the time was filled in as best the officers of the camp could fill it. All seemed to regret this, and we were granted the privilege of taking the morning hour, and a portion of the evening hour the next day. This proved the people were interested in our work. We got some money at this camp, and some promised to be with us as attendants of our school, but we have not yet seen them. Mrs. Stewart met Mrs. Hull and myself at this camp and assisted in the work.

Chesterfield is so located that it gives greater promise of being permanently a larger camp than any other camp with which I am acquainted. From Chesterfield we went home, Mrs. Hull, to care for our fruit and vegetables, Mrs. Stewart to enter upon the work of preparation for the school and I to work elsewhere for the school. I went, after a stay of one night at home, to Wonewoc, Wis. The camp at Wonewoc is comparatively new. It is beautifully located on a high bluff overlooking not only the village of Wonewoc, but the valley for ten or fifteen miles up and down the river. I worked in this camp every day for eight days. While I do not expect this to ever be a mammoth camp I have no doubt of its steady growth. The camp association has a long lease of the grounds, which I believe are owned by the Spiritualists of Wonewoc. The pure air and pure water of these grounds, the Rev. W. J. Erwood as president, backed as he is by a good board of officers, the camp cannot fail to do good work and be a success.

From Wonewoc I went to the Western Iowa camp-meeting held this year at Waterloo. I put in two Sundays and the week between at this camp. The managers of the camp were new at the business, and, perhaps made some mistakes, but I think the camp paid its expenses. A new set of officers has been elected for the next year, and I learn that the people are taking hold with vigor to make the next year's camp a grand success. At both Wonewoc and Waterloo though but a few words were said in behalf of our school a good work was done for it, and money was raised to assist it in doing its work.

The convention held in Minneapolis September 9, 10, and 11, I think has been reported in THE SUNFLOWER. I will only add to that report that the Minnesota Spiritualists are the friends of education and did well by the school.

I have abridged every part of this letter yet it is too long. I am sorry.

MOSES HULL.

The capture of a woman's heart is more frequently an affair of psychology than of love. The latter is a mutual drifting together of congenial souls.

NATIONAL SPIRUALISTS' ASSOCIATION

Twelfth Annual Convention will be held in the Spiritual Temple, 3015 Pine St., St. Louis, Mo., Oct. 18th, 19th, 20th and 21st, 1904.

Day sessions at 10 a. m. and 2 p. m., to which the public is cordially invited, will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mrs. R. S. Lillie, Laura J. Fixen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, E. A. Sauer, with a galaxy of others.

Come one and all to the grandest Convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing Rev. Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17th, at 8 p. m.

All are cordially invited to attend. HARRISON D. BARRETT, Pres. MARY T. LONGLEY, Sec'y.

Music in the Occult.

Music is said to have color—only seen clairvoyantly, however. But this must be an additional qualification to clairvoyance, as all who possess this gift do not see it.

Now, we know that clairvoyance is seeing with the spiritual eye—supernormal development. We also know that the ear and sense of feeling are capable of similar attainment with spiritual nature or the causative element.

When feeling reaches this pitch, it is denominated sensitiveness, and the possessors sensitives. While they may not see spiritual things, they feel them as consciously as clairvoyants see them, and can tell equally as much about them, if not more in some instances. They can describe spirits by their sense of feeling—whether happy, joyful, calm or disturbed; whether ill or depressed, sad or melancholy; whether truthful or lying by a feeling of confidence or suspicion that comes with the rapport.

But this sensation does not apply to spirits alone. Sensitives also are enabled to analyze the aura or magnetism attached to the object and thereby define its nature or its history—past and present, and to an extent its destiny—just as gloominess foretells death or calamity. Now, besides passive sensations from which to read, sensitives also obtain active ones, such as imagining one's self at sea, dancing, running, singing or fighting, yet without moving a muscle so far as the physical is concerned. But this does not imply that they are passive in spirit. It is claimed by some that the spirit is undergoing in fact what is depicted on the physical senses.

The latter claim brings us to our point. Concerning music, say this class of sensitives, we feel music as we feel magnetism. It speaks in waves and vibrations, and which betray the character of the composer; the mood he was in when writing; and often brings the character of the performers to our consciousness thru the active sensations or impulses which course thru our being during the playing. If we think of the composer, we read him; if ignorant of him, or the nature of the composition, we obtain a medley of influences or impulses, and thereby know the chief characteristics of the player or players, even before seeing.

Thus besides colors, music seems to have motions capable of being individualized according to its producers. That it has material vibration is as well known as that it has sound. But the other two are not cognizable to the material senses, and therefore belong to the occult of things, and make two interesting studies to those who are supernaturally developed in the sense of sight or feeling.

LITERARY WORLD

Any book noticed in this column can be had at this office.

VOICES OF THE MORNING.—By Belle Bush. 270 Pages. Handsomely bound. Price \$1.

The Boston Transcript of August 10, 1904, says of it:

"A second edition of these poems is issued from the press of Wallace Spooner in this city. The eighty or more poems included in the modest little volume show no little sympathetic feeling for nature and humanity, and they are written with a technical skill and freedom of expression far beyond the common. In an introduction of 14 pages, the author gives her views of the purpose and accomplishment to be found in the poetical gift.

INDIVIDUALITY.

(Continued From Page 1.)

merable bright links ever being forged, and every link in the chain is an individual subject in the unending work.

Thus individuality, with all its splendor of possible achievement, individuality for the nation, for the family, for the community, individuality for the single man or woman; those who live as American citizens, or an English subject, or of any particular neighborhood, live so that they make their immediate environment more beautiful, thereby contributing their portion to the elevation of the whole. When you sing, "My Country, 'Tis of Thee, Sweet Land of Liberty, of Thee I Sing," in the very words of your national anthem you use words which all the nations of the world can unite in singing. When the larger sense of fraternity is associated with that lower sense of patriotism, then you have the best, the glorious privilege of being a member of this community, a citizen of this Republic, and it will not only be God bless America, but it will be God Bless the world! Count Tolstoy was asked, "Are you on the side of Russia or Japan?" Tolstoy said, "I am neither on the side of Russia or Japan, but I am on the side of the toiling masses wherever found." What matters it whether a man be Russian, Japanese, or of any other nationality. Is the man honest, truthful, kindly, generous and just? These are the questions to be considered. When we pray for the good of all mankind we pray that the issue of the present strife may be the upliftment of mankind, and that the blessed angel of peace may spread its encircling wings of peace over the world. We wish for victory for rights, victory for truth, for peace with honor, peace that shall mean the full development of every individual within the circle of the family, within the circle of the nation, within the circle of humanity at large.

To Young Writers.

It is not long, but wordy communications that are objectionable. If there is but one thought or one proposition to express, a hundred words might be used to embellish it, but if there are a hundred propositions to be noted not more than from ten to twenty words should be employed for each. Every thought can be expressed in that many words, and should be especially observed in philosophical arguments or aphorisms, otherwise the same becomes heavy or burdensome—in fact will not be read by the majority. Brevity is not only a present demand, but will react with the same delight on the writer that it has afforded the reader—that being the reward of painstaking and the regard shown for the latter in making the article readable.

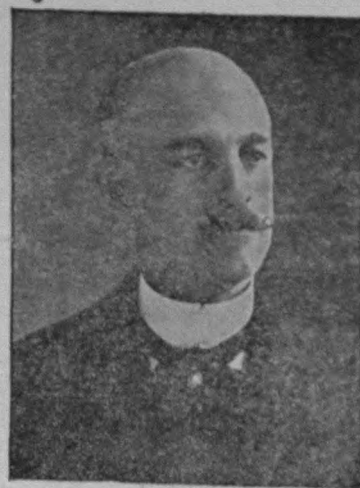
MANNERS.

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